

THE Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England Scotland and America.*

Saturday NOVEMBER 13. 1743. § N° 37.

Mr. Hugh Kennedy's Preface finished.

I Am perswaded that all who really make GOD's pure and perfect WORD the *only Rule* of their Religion ; who believe the great and universal Guilt, Corruption, and Impotency of the humane Nature in it's fallen State, and the absolute Necesity of the SPIRIT of GOD to convince Men effectually of *Sin* and *Righteousness*, and *Judgment* to come ; to enlighten the blind Mind, to awaken the secure sleepy Conscience, to bow the stubborn Will, [and open the hard natural Heart to receive JESUS CHRIST ; I say, all who believe these Things, will own the *Work* of GOD mentioned in this *Narrative*, to be highly consonant with the *Scripture-Account* of *CONVERSION*, and with all just Observation of the Doings of the LORD in the Churches, when he is about to carry on Salvation-Work with any remarkable Success : and I am very sure, the common Sense and Reason of Mankind cannot shew the contrary, but that the same almighty Power, which first breathed a living Soul into Man, can by a further Inspiration and Influence, coming along with the pure and faithful Dispensation of the Gospel, raise Men to a higher and nobler Condition, than that in which they find themselves by Nature.

The wisest of the *Heathen Philosophers* were so far sensible of the *horrible Depravity* of *humane Nature*, in its present State, that to the reforming of the Hearts and Lives of Men they were perswaded, there was need of a supernatural and divine Assistance, or of the immediate Interposition of GOD himself ; but the Doctrines concerning the universal Corruption of the humane Nature since the Fall of Man, and of

the absolute Impotency, nay, Enmity of corrupted Nature, to any Thing spiritually Good, and consequently of the absolute, indispensable Necessity of the SPIRIT and Grace of GOD, to begin, to carry on, and to perfect, the whole Work of a poor Sinner's Conversion, Sanctification and Salvation ; are Principles most clearly revealed, and strongly established by the WORD of GOD, justified by the Experience of all the Saints, and allowed in Speculation by all who call themselves reformed Christians.

I confess, the HOLY SPIRIT has been in a great and lamentable Measure so long departed from the Churches called Christian ; that many who wear that Name, are tempted to think, that all his affecting mighty Operations upon the Souls of Men by the preaching of the Gospel, belonged only to the first Ages of Christianity, and to the extraordinary Ministriations of the Apostles ; and that now, no more is necessary to make Men good Christians, but a mere rational Conviction, of the Deformity of Vice, and of the Beauty and Excellency of Virtue, nor any other Christianity necessary, but an external Profession of the Name of CHRIST, with a general Assent to the Truths of Christianity, and a Life unblameable in the Eye of humane Laws, tho' at the same Time the Sinner be an absolute Stranger to the Faith of GOD's Elect, and to the indwelling of the SPIRIT of CHRIST, having made no particular Application of JESUS CHRIST to himself, nor being brought to rest upon him alone for the whole of his Salvation from first to last ; and yet 'tis as certain as GOD's WORD is true, that unless the honestest and best Moralist in the World be born again of the SPIRIT, he cannot enter into the Kingdom of God ; and if any Man, be he otherwise what he will, have not THE SPIRIT of CHRIST he is none of his !

Great, and alas too successful Endeavours have been used, to bring Men to rest upon a Ministry and Ordinances without THE SPIRIT ; the ETERNAL SPIRIT has been dreadfull flighted ; his Gifts, his Grace, and peculiar Operations upon the Souls of Men in their Conversion, Sanctification, Consolation and Establishment in the Ways of God, scoff'd at, reproach'd ; and Contempt thrown on those who were most earnest in recommending these Things ; and yet perhaps such Men would think themselves wronged, not to be accounted Christians.

How irrational and inconsistent is the Judgment of the Men of the World, who know not the Things of the SPIRIT of GOD ! One Man who has a mere Form of Godliness, but shews no Relish nor Power of it, but only some Times attends Ordinances, being instructed out of the Law, and seems to live a chaste, honest, and sober Life, and the World allows he does so, by the Grace of GOD ; another who was regardless of all Religion, a Sabbath breaker, a Drunkard, an unclean Sinner, a profane Swearer, a Despiser of JESUS CHRIST, and the great Salvation ; but by a Day of Power is put into a deep Concern about his Soul, and earnestly crys, *What shall I do to be saved*, and becomes, just, sober, chaste, holy, lively, and zealous, for the divine Glory ; and yet Men say, its a *Delusion*, all *Enthusiasm* ! What absurd Reasoning is this ! What high and aggravated Provocation to THE SPIRIT of all Grace ! Whether Men will hear, or whether they will forbear, it will one Day be found an awful Truth, that *Publicans* and *Harlots*, shall enter into the Kingdom of Heaven, when the professed Children of the Kingdom, who discover such bitter Enmity at the gracious Operations of THE SPIRIT of the LORD, shall be thrust down to utter Darkness, unless they repent. The LORD seems to have some great Event upon the Wheel just now ; and I would fain hope, the Glory of the latter Days is not far off. The present Convulsions and Reelings among the Nations, as well as the stirring among the dry Bones in Scotland, America, and other Places, confirm me more and more in this Opinion. GOD has given the New-Testament Church a great Promise, concerning the signal Effusion of the HOLY SPIRIT, the Accomplishment of which, is in every Age to be expected by Faith, Job. xiv. 16,17. Job. xvi. 7,8,9,10. Hence the HOLY GHOST is called THE SPIRIT of that Promise, Eph. i. 13. The SPIRIT that in the new Covenant is promised, and Believers in all Generations receive the Promise of the SPIRIT through Faith. Gal. iii. 2. 14. The Residue of the SPIRIT is with our GOD, who in a Way of Sovereignty pours out the HOLY SPIRIT, when, where, upon whomsoever, and in whatever Measure and Degrees he pleases : but yet will for this, be inquired of by the House of Israel to do it for them, Ezek. xxxvi. 27,37.

Therefore I earnestly bespeak the Prayers of all the faithful in CHRIST JESUS, into whose Hands this Narrative may

come, for the successful carrying on of the **LORD'S WORK** in *Scotland*; that great and God-like Work of quickening the Dead, justifying the Guilty, and sanctifying the Impure, which I hope is begun and going on! and also for a notable reviving to the **LORD'S WORK** in these united Provinces; that the Cloud which at present is but like a Man's Hand, may grow great and cover the whole Face of the Heavens; that the blessed Gospel may yet be preached among us, as with the **SPIRIT** sent down from above; that *Ministers* may be made divinely wise to win Souls to **CHRIST**, and be sent forth in all Corners and Churches of this Land, with as full a Blessing of the Gospel of **CHRIST** as any other Places have experienced, and much more abundantly by the Will and Grace of **THE LORD**! And finally, pray, That the **LORD** may heal all our sad Breaches and Backslidings, allow us his special Presence, and leave some notable Blessing in the midst of us; and that his almighty watchful Providence, may be a Wall of Fire about *these Provinces*, and all their valuable Interests, and his Gospel dispensed in the Power and Demonstration of the **HOLY SPIRIT**, may be the Glory in the midst of them till Time shall be no more. This is, and thro' Grace, shall be the fervent Prayer of,

*Your very affectionate
Friend and Servant,*

Rotterdam July }
26th 1742. }

in the Lord, &c.

Extract of a Letter from the Rev. Mr. Lawson Minister of Closfburn to the Rev. Mr. McCulloch, containing an Attestation to the Work of God in Cambuslang, printed in the Glasgow Weekly History, No. 40.

Rev. and very dear Brother,
FROM the Time I first heard of the extraordinary Work at *Cambuslang*, I conceived a good Opinion of it from several weighty Considerations. I was much perswaded that the Work would appear remarkably to be of **GOD**, which I signified to as many as I convers'd with upon the Subject. And notwithstanding of all I heard to its Disparagement, and to render it ridiculous to the World, as if it had been mere Whim and *Enthusiasm*, or Delusion of *Satan*, I still preserved very good Thoughts of it, and strong Expectations & Hopes, that

that the Issue would be good ; but upon your Invitation to me to come and see, and give you some Assistance, from my being an Eye and Ear Witness ; I was very much confirmed in my former Thoughts, and do believe that the Work is a special, a peculiar and extraordinary Work of GOD, which History can perhaps scarcely instance the Paralell of, in its different Circumstances, since the first Ages of Christianity. I bless GOD I had the Opportunity put into my Hand, of being present to see and observe a great Number of Men and Women, and some very young People under deep and bitter Convictions and Distress, as ever I knew any particular Persons to be under at any Time, all eagerly seeking after Relief. Distress like that of a Woman in her very last Pangs of Child-birth, longing and crying with Bitterness for Relief ; or of a most affectionate Person deeply afflicted upon the Death of their dearest Relation, their Husband, their First-born, or only Son ; or like David when made to roar all the Day and Night. I convers'd with some who by common Fame, and their own voluntary Acknowledgment made with Shame and Blushing, had been great Debauchees, extreamly Wicked, and scandalous in their former Life, and who came to hear Sermon at Cambuslang with no good Design, particularly a Man and Woman well known to many in your Bounds, whom GOD in his Mercy (according to my Judgment) has pluck'd as Brands out of the Burning. As they had been very wicked, so their Convictions were very strong & bitter. They were known to be under them for a considerable length of Time, and were put to the utmost Extremity before they met with Deliverance and Outgate ; and yet the Lord in Mercy made their Extremity his Opportunity in working for them, and giving them Relief ; and among other Methods he dropt in comfortable Scripture Expressions into their Minds, such as, be of good Cheer thy Sins are forgiven thee ; or as Isai. iv. 10. Fear not I am with thee, &c. In a Word, their Deliverance seems to be agreeable to GOD's Way of dealing with his People whom he brings from under the Spirit of Bondage to be under the Conduct of the Spirit of Adoption. I also observed several other Exercises already mentioned by Ministers and others, and particularly the great Joy some were filled with upon obtaining an Outgate, and the favourly Sense they seem'd to have of Religion, of the great Favour and Condescension of GOD to them, resolving for the Time to come

come (through the divine Goodnes) to love Gon and *all their Neighbours*, and to live holy and exemplary Lives, and in a Word to follow THE LAMB whithersoever he goes. I can further say, That I never saw such a Keennes,nay Greediness, and such close Attention to hear the Gospel as with you. For tho' you and I upon Sabbath last preach'd to *ten thousand People*, or *above* that Number as some thought; yet the whole Multitude seem'd to attend most closely, and for any Thing I could know without wearying; for they appear'd still desirous to hear more. ---- *I am,*

*Rev. and dear Brother, your most
affectionate and humble Servant.*

Closeburn May }
23d. 1742. }

John Lawson.

Part of a Letter from the Rev. Mr. McCulloch Minister of Cambuslang, giving an Account of the Sacrament there, printed in Glasgow Weekly History, No. 30.

Camb, July 14. 1742.

OUR glorious EMMANUEL is still going on to make numerous Conquests here. It is not yet quite five Months since this Work began in this Place: And in that Time I have Reason to think (to his own Praise alone be it spoken who is the Author of this Work) that above five Hundred Souls have been awakned here, and brought under deep Convictions of Sin, and feeling Sense of their lost and perishing Condition without a SAVIOUR, and are now mostly I believe savingly brought home to GOD. I do not in this Number include those that have been pretending to be under spiritual Distres, and have been discovered to be mere Counterfeits: Nor those that appeared to have nothing in their Exercise, but a dread of Hell, which, you know, where it goes no further, never comes to any saving Issue. Some of both these Sorts there have been, but blessed be GOD, no great Number, so far as I could hitherto discern. Nor do I include those who have been awakened by Means of Mr. Whitefield's Sermons in this Place; because I cannot pretend to compute them. He has now preached seventeen Sermons here since he came last to SCOTLAND. He and Mr. Webster assisted at dispensing the LORD's Supper here, last LORD's Day, and the Day before and after, and were both much assisted and countenanced in their Sermons and Exhortations, and a more than ordinary Concern

Concern appeared among the People all along : And particularly the Time of Mr. Whitefield's Sermon on Monday, there was a very great Weeping and Mourning among the Auditory. Some reckoned there were more than thirty thousand People here on Sabbath last : But a more moderate Computation with which Mr. Wh-----d, who is used to such Things agrees, made them about twenty thousand. The Tables were below the Brae : The whole Work was without Doors in the open Air. There were two Tents, and two Ministers employ'd in speaking in different Places all Day ; except in the Evening, when Mr. Wh-----d alone preach'd to all the vast Multitude then present. The Tables or Services were seventeen in Number, each except the last, which was not quite full, containing about one hundred or more. And it appears by the Tokens gathered in from the Communicants at the Tables, that the whole Number of Communicants, was above seventeen Hundred : I am perswaded that it was a blessed Time to very many. *O come and let us sing a new Song to the LORD ; for he hath done marvellous Things : His right Hand and his holy Arm hath won him the Victory.* And yet, I am hopeful that we shall yet see and hear of far greater Things than these.

May the LORD send a plentiful Rain of divine Influences to Glasgow his ancient Heritage, whereby Multitudes in it may be made to look to him whom they have pierced and mourn.

W. M'C---b.

An Account of the second Sacrament at Cambuslang : In a Letter from Mr. M' Culloch to a Brother, printed in the Glasgow Weekly History, No. 39.

Rev. and dear Brother,

YOU know that we had the Sacrament of the LORD's Supper dispens'd here, on the 11th of July last. It was such a sweet and agreeable Time to many, that a Motion was made by Mr. Webster, and immediately seconded by Mr. Whitefield, that we should have another such Occasion again in this Place very soon. The Motion was very agreeable to me, but I thought it needful to deliberate before coming to a Resolution. The Thing propos'd was indeed extraordinary, but so had the Work in this Place been for several Months past. Care was therefore taken to acquaint the several Meetings for Prayer with the Motion, who relish'd it well,

well, and pray'd for Direction to those concern'd to determine in this Matter. The Session met next Lord's Day, and taking into Consideration the divine Command to celebrate this Ordinance often, join'd with the extraordinary Work that had been here for some Time past ; and understanding, that many that had met with much Benefit to their Souls at the last Solemnity, had express'd their earnest Desires of seeing another in this Place shortly ; and hearing that there were many who intended to have join'd at the last Occasion, but were kept back thro' inward Discouragements or outward Obstructions, & were wishing soon to see another Opportunity of that Kind here to which they might have Access. It was therefore resolv'd (God willing) that the Sacrament of the Lord's Supper should be again dispens'd in this Parish on the third Sabbath of August then next to come, being the 15th Day of that Month. And there was first one Day, and then another, at some Distance of Time from that, appointed for a general Meeting of the several Societies for Prayer in the Parish, at the Manse, who accordingly met there on the Days appointed, with some other Christians from Places in the Neighbourhood : And when the Manse sometimes could not conveniently hold them, they went to the Church ; and at one of these Meetings, when Light failed them in the Church, a good Number, of their own free Motion, came again to the Manse, and continued at Prayers and Praises together, till about one o'Clock next Morning.

The Design of these Meetings, and the Busines which they were accordingly employ'd in (besides singing of Psalms and blessing the Name of God together) was to ask Mercy of the God of Heaven to ourselves : To pray for the Seceders and others, who unhappily oppose this Work of God here, & in some other Parts where it takes Place ; that God would forgive their Guilt in this Matter, open their Eyes, remove their Prejudices, and convince them that it is indeed his Work, and give them Repentance to the acknowledgment of this Truth : That the Lord would continue & increase the blessed Work of Conviction & Conversion here, and in other Places where it is begun in a remarkable Measure, & extend it to all the Corners of the Land : And that he would eminently countenance the dispensing of the Sacrament of the holy Supper a second Time in this Place, and thereby to make the Glory of this latter Solemnity to exceed that of the former.

(To be continued.)